•consciousness this becomes the triple knowledge thus
formulated in the Upanishad, "He who sees all
•existences in the Self, "He who sees the Self in all
existences", "He in whom the Self has become all
existences",—inclusion, indwelling and identity: but
in the fundamental consciousness this seeing is a
spiritual self-sense, a seeing that is self-light of being,
not a separative regard or a regard upon self turning
that self into object. But in this fundamental
self-experience a regard of consciousness can manifest
which, though inherently possible, an inevitably
self-contained power of spirit, is not a first active
element of the absorbed intrinsic self-luminousness
and self-evidence of the supreme consciousness. This
regard belongs to or brings in another status of the
supreme spiritual consciousness, a status in which
knowledge as we know it begins; there is a state
of consciousness and in it, intimate to it there is an
act of knowing: the Spirit regards itself, it becomes
the knower and the known, in a way the subject and
object—or rather the subject-object in one—of its
own self-knowledge. But this regard, this knowledge
is still intrinsic, still self-evident, an act of identity;

there is no beginning of what we experience as separative knowledge.

But when the subject draws a little back from itself as object, then certain tertiary powers of spiritual knowledge, of knowledge by identity, take their first origin. There is a spiritual intimate vision, a spiritual pervasive entry and penetration, a spiritual feeling in which one sees all as oneself,